

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 28

Sept 2022

Issue 3

Cover Page



The cover page of Sept 2022 issue of Vedanta Sandesh is a highly endangered bird called as the Great Indian Bustard (GIB). Its local name is Godawan, while its scientific name is *Ardeotis nigriceps*.

GIB is the state bird of the Indian state of Rajasthan. One of the heaviest flying bird, it is found only in the Indian sub-continent. GIB was at one time the contender for the National Bird, but finally the Peacock won the race. It is a large bird with a horizontal body and long bare legs, giving it an ostrich like appearance. Its height goes till about a meter high. It is unmistakable with its black cap, contrasting with the pale head and neck. The body is brownish with a black patch spotted in white. The male is deep sandy buff coloured and during the breeding season has a black breast band. The female is smaller with few other differences. Males have a well-developed gular pouch which is inflated when calling during display and helps produce the deep resonant calls. The habitat of GIB is arid and semi-arid grasslands, open country with thorn scrub & tall grass. It is omnivorous.

With the present population at just around 150 this unique bustard has been classified as highly endangered, and all possible efforts are being made to conserve it. Om Namah Shivaya.

S T A N D A R D S



Vedanta Sandesh

Sept 2022



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Swamini Samatananda Saraswati



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एतयोर्मन्दता यत्र
विरक्तत्वमुमुक्षयोः।
मरौ सलिलवत्तत्र
शमादेर्भसिमात्रता।।

In whomsoever, there is an intense spirit of renunciation and yearning for liberation is not there, in those people qualities like Shama are as ineffectual as a mirage in a desert.

Vivekachoodamani - 31





Message from Poojya Guruji



THE WORLD OF OUR MIND

Powers of Mind:

How powerful and free is our mind? Is it independent or is dependent on various others powers that be? While we all know that if we make a strong resolve and become truly passionate about our dreams, then this creates wonders. We get enthused & inspired, all our faculties get integrated and even if we have to walk alone,





The World of our Mind

we get the necessary strength to do so. On the face of it mind does seem very powerful, however the doubt regarding the supposed powers of the mind comes because many a times we all face very strong subjective impediments. So powerful are these forces within that they leave us literally helpless & panting. We get helplessly swept away, start treading different path altogether, get helplessly deluded, and in some cases even forget our initial goals & resolve. This makes us think that there are some other powers too which influence our minds. Thus the question - Is mind truly free? Arjuna requests Lord to tell him about these unseen forces of nature and how to handle them. From masters we fall down to being helpless slaves.

“Are there some extraneous forces which can control our minds?”





The World of our Mind

We are made to helplessly do something which frankly speaking was not in our immediate agenda.

Mind is our personal Domain:

Revealing the truths of mind, Bhagwan says that what we think, feel & desire is not directly influenced by any extraneous forces - unless we give some value to it. No devatas or even God himself do not directly influence our minds, otherwise, come to think about it, he need not take any avatara to give any gyan to us, he could very well directly debit the knowledge into our minds. Mind is a completely personal domain and nothing apart from our mind has freedom to do what we do or think. Every thought, feeling or wish is our own personal world & creation.

The brain and the physical body





The World of our Mind

encapsulating it are definitely created by God and his team and as though gifted to us. He himself created this unique faculty called mind which can think, imagine & dream whatever it likes - right or wrong. One should obviously not confuse between brain and mind. They are not synonyms. It is comparable to the hardware and software's of our computers. We can put any software in our computers or just format it and remove them all. So also we can think or desire what we wish.

“Brain and Mind are not synonyms, but are as different as the hardware & software of a computer.”

Consequences of a Thought :

Mind is a very subtle & complex faculty and its working needs to be understood nicely or it will keep giving shocks. Basically mind is a flow of thoughts, and each





The World of our Mind

thought is very powerful. It creates a world of its own. In fact starting from the very time & space, it can create whatever it likes. Dream world is a classic example of this. All dreams are created by our thoughts alone, thoughts which are prompted by likes or even dislikes. So look at the power of thoughts. Thoughts per se are worthy of deeper investigation and meditation. Thoughts alone make us limited, simply because we think so. Remember there need not be any validity to our suppositions, we just think it to be so - and there it is. It is as simple as that. Awesome projector. While it projects it obviously veils that what is - the reality, and we wake up to our dream world and keep living in it as long as we wish. After all time is also its own creation.





The World of our Mind

Time & Space :

There is one time wherein we see the changes in the world, the sunrise & sunsets, the day, week, month & so on, but there is another time too. The so called psychological time. That time is a creation of our mind. First we identify with something and get attached to it. This defines our new identity, and all such identities are limited, definable. We can as though don any role. Taking up some role is fine to begin with, but that very moment, we also separate ourselves from everything else. This is fragmentation, we fragment ourselves and create duality. In this duality there are things which we like and some we don't, and this creates a world of





The World of our Mind

our joys & sorrow. Happiness is just getting what we like and sorrow its opposite. All this is the creation of our mind & thoughts. What we appreciate our individuality to be is our individuality and what we wish to become is our goal. The gap between these two is what time & space is all about. So thought alone limits us, it fragments us, it creates time & also space, it alone creates a world of joys & sorrow, bondage & liberation. We need to all the time be aware that all this is my creation, it is not somewhere out there, and not something thrust upon us by some powers that be.

Bondage & Liberation :

“Thought alone limits us, it fragments us, it creates time & space, and it alone creates a world of joys & sorrow.”





The World of our Mind

Having identified with something and thereafter defining our identity with it, if we are not aware that this is our own game & freedom, then that creates a helpless state - called bondage. We as though get stuck with all the limitation of our own imaginations. The truth is that all the while we

“Having isolated and focused our attention on the Seer, we realize that it transcends time.”

are not any of this, but we just think it to be so. So liberation is all about realizing this game of our own mind. It is just awareness of the truth of mind & its thoughts. The moment we realize & see the powers of thought, that very





The World of our Mind

moment we detach and negate all what has been presented by our minds. A state wherein all limitations stand negated, all psychological time & space end, we appreciate that in reality there is no bondage and we just be & realize what we truly are - that is liberation. Not an imaginary truth as projected by the mind, but the truth when mind is no more. Mind is not awareness as such, but limited & confined awareness called thought is not there, because we are not helpless projectors any more, but swami in the real sense, swamis or masters of our thoughts. A master can use thoughts while all the time aware of the powers of thoughts and thus is not entangled in its web. A true spiderman.

Impediments are our old thoughts :

Coming back to our original thread, the





The World of our Mind

impediments which come our way as vacillations are our own thoughts & emotions which we had created earlier. At point one we create a thought, get intensely attached and experience intense emotions, thereafter, somewhere down the line, at point two, we get some other ideas & awareness and again start the same process with this new fancies, but the impressions of the earlier involvements don't get washed off, they all are still there deep in our minds. So now from somewhere unseen & unknown realms manifest our earlier memories and impressions - in the form of so called distractions & impediments. So when Arjuna asks Bhagwan as to who compels us to get distracted and compromise, he clearly says, it is your own

“When we appreciate that in reality there is no bondage, and we just be & realize what we truly are - that is liberation.”





The World of our Mind

earlier likes & dislikes. Kama eshah, kro-dha eshah. All this motivates us to know our mind more deeply than what we are aware at this point. This is such an important topic, that all the secrets of bondage & liberation are all revealed in this.





SADHANA
PANCHAKAM

Swamini Samatananda



Sadhana Panchakam



चितिबलान्नाप्युत्तरैः शिलष्यतां

With the power of your
knowledge, may you not be
affected by things to be
unfolded in future.





SADHANA PANCHAKAM

Uchitibalaat na api uttaraihi shlishy-
ataam :

May you 'live' your knowledge, and not be affected by things to be unfolded in future.

A Jivanmukta - Man of wisdom lives like a lotus in water unaffected and untouched by any fruits of action, be it actions done in the past which are bearing fruits in the



Sadhana Panchakam

present or be it actions which will bear fruits in future. In this sopana the Acharya is referring to Agami Karmas. Agami karmas are fruits of actions which will unfold in future times to come.

“The vicious circle of action, fruits of action, and then again the helpless action is the endless samsara.”

When we go into the dynamics of a Karma we see that an action is a result of an ignorant and deluded Jiva who sees himself as a limited being and also believes that contentment and happiness shall come from the world outside. Thus the inevitable need to perform actions and look forward to the fruit of action. This equation forms the vicious circle of samsara wherein performing actions and bearing the

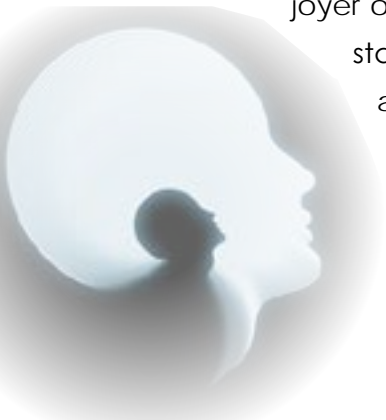




Sadhana Panchakam

fruits of actions is an endless process. The limited Jiva thus expresses as an ego bearing the sense of enjoyership and sense of doership. It is this individual ego of enjoyer and doer who performs actions and then helplessly expresses joy and sorrow as and when the fruits of actions unfold.

Thus, here, the Acharya is now speaking of a man of wisdom who is seeing himself as that self effulgent, blissful life principle where there is no sense of limitation and thus no sense of enjoyership and doership. The basic Self which is the substratum of all existence impersonally empowers and enlivens everything that exists but it is neither the doer of any action nor is it the enjoyer of any fruits of actions. It is this state of pure existence wherein a Jivanmukta has awakened. In such a case, a man of wis-





Sadhana Panchakam

dom is free from all actions. Yet, it does not imply that such wise men are inactive, disinterested and disenthused. They are not men or women who escape from the humdrum of life and venture into a fanciful world of jungles and caves. Although they are free to do so if they wish to. But, a man of spiritual awakening effortlessly and selflessly lives for the welfare of all living beings. He lives dynamically and is highly sensitive to everything around him. But the beauty of such realized souls is that they live like a lotus in water. Exuding life, beauty, and yet untouched by the waters or the mud.

“*A* Jivanmukta is totally free - to act or not to act.”

They too perform but since they are free of the individual ego, they are free from any sense of enjoyership and doership.





Sadhana Panchakam

They are unaffected by the fruits of actions. When ever an action is performed it is bound to bring about some result. If there is an action there has to be a fruit of action. Such karmas are called 'Agami Karmas'. But here we see that A Jiv-anmukta stands apart from all such forbearing situations. He neither rejoices a good performance nor regrets any faulty action. He performs actions free of any sankalpa of selfishness, therefore he is free from all these karmas. That is why karmas never bind him. He is not elated in success nor is he shattered in failure. He does not get carried away in conducive situations nor does he break down in inconvenient situations.

In other word no situation ever becomes a cause to veil his awareness of a fulfilled and contented being. His discrimination



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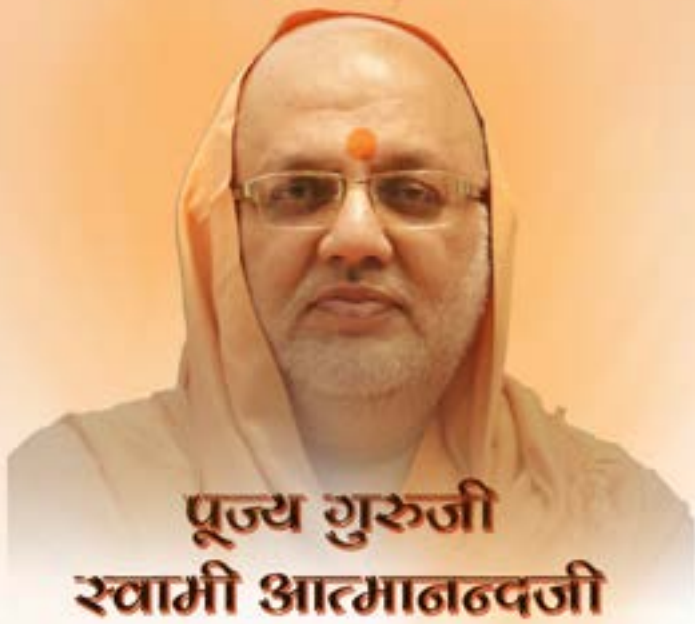
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२२ अगस्त से ०१ अक्टूबर २०२२

जन्माष्टमी से नवरात्रि

आरम्भ तक

कार्यक्रम के प्रायोजन में सहयोग
करके पुण्यलाभ अर्जित करें।



पूज्य गुरुजी
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Mail from Poojya Guruji

Nationalism :

Q: On the 75th anniversary of our Independence I am feeling happy, but also have a question about the problems of divisions, duality and possible fragmentation in this joy of nationalism?





MAIL FORM POOJYA GURUJI

Shri Hari Om.

Greetings to you and all our countrymen on this occasion of completion of 75 years of Independence of India.

Your query is valid and thoughtful. Lets go into it. It is indeed a fact that the moment we identify with anything limited we create division & fragmentation hap-



Mail from Poozha Guruji

pens, and whether we like it or don't, this definitely has its own consequences, both positive & negative. Great amount of time, energy & resources have to be spent of its preservation, along with inevitable indifference & even potential animosity towards any thing which is beyond our boundaries. However, there are various positive side to this too.

“The Truth is not a product of mind, but the ‘way to truth’ definitely requires a way out of our self-created entanglements..”

The truth is not a product of mind, but the way to truth definitely requires a way out of our self-created entanglements. Our way of life, our values, our philosophy - all are the creations of mind. Some kinds make the world a better place to live and help make the mind more thoughtful & fearless, while there are definitely some





Mail from Poojya Guruji

models which create fear, oppression and strife in the world. The world and its natural resources get destroyed. So man always has a choice, and choices we all must have, because the first definition of freedom is to have a choice. Different nations are an expression of choices by different people of the world. Whether they are right or wrong, its people alone can truly tell, if someone is unhappy with their ways then they can always work for change. So India as a nation too exercised its choice to create a society of its dream. How far this dream society has been created is a different question, and no doubt, in our context a lot more has to be done. We are far from a perfect society, we we need to have a good dream. We need to work for a society wherein people are free, its people, its animals, trees, rivers & mountains are respected, its people are intelligent &





Mail from Poojya Guruji

thoughtful, and ultimately they appreciate the truth of themselves & life. Having transcended the limitations they manage any limiting adjunct with freedom too.

“Nation is definitely limited too, but it is like our home, where we can pursue our dream of waking up to the limitless..”

A nation which is of this kind is an ideal society, it can be a role model for all others to follow, if they wish. Yet it is also a fact, that in this setup, we have to be prepared for other negative elements to disrupt our vision & values and even usurp our nation and its resources. A nation is like your home. Home is a place where you can relax and pursue your dreams. It is limited no doubt, but in this limited world we can work for the limitless too. Jai Hind. Lots of love & om,

Gurujiji







Gita Reflections

Gita Ch. 3 Sloka 24

Swamini Samatananda



Gita Reflections

यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

(*Gita Ch. 3 / Shloka 24*)





GITA REFLECTIONS

The Third chapter of the Gita- Karma Yoga is a prescription of a refined art of performing actions. The art of performing actions is not just a story of achieving success or a fruit of action. It is about a journey of an action performed in tune with Ishwara and the cosmic totality, involving an approach of a deliberate resolution, focus, alertness, dexterity all carrying a fragrance of selflessness. Bhagwan Sri Krishna called this art of action as Kar-





Gita Reflections

ma Yoga or an action performed with an attitude of yagya bhava.

“A nicely performed karma not only helps us cleanse our minds but motivates others around too.”

In this chapter Sri Krishna vividly explains the various aspects of karma which includes the necessity of performing actions and the attitude of performing actions with yagya bhava, the blessings of yagya bhava and the repercussions of not practicing it. He then goes on to speak about another dimension of this art of action which has been explained in the following shloka.

The suggestion given in this shloka not only leads to one’s own spiritual growth but it can also become a positive motivation for others to emulate. Bhagwan says, that





Gita Reflections

every person big or small is a role model for others in his own right. *Yad yad aacharati shreshthah tat tadev itaro jan:....*As shall the elders do so shall the younger one's follow. Not only elderly people but any person who is a master in his field will be a role model for one person or another. Parents, teachers, professionals, leaders, actors etc all are examples to follow in their own right. Thus each individual in society has a self responsibility of living a righteous life in order to positively inspire others around him. Each individual is a unit who makes up a society. Therefore it is important that each one plays his role with responsibility towards one's own self and others.

One should specially understand this principle from children's point of view. All children are like soft clay who can be





Gita Reflections

easily molded into God-loving, polished, sensitive, dynamic and intelligent human beings. But it is not required to impart this inspiration through a formal training and words from a very early age in life. Children must be left free to blossom naturally like a flower in the first few years of childhood. It is not required to burden them with samskaras (impressions) be it religious or cultural. Yet there is a way of giving them a positive and inspiring environment of righteous values and intelligent living. And the best means to do so is what Sri Krishna reveals in this shloka. That is to self-practice and live the values of service and devotion, faith towards Vedic scriptures, and over all living a healthy and righteous lifestyle. Children are highly

“Children learn more by emulation than by teaching.”





Gita Reflections

sensitive observers to what ever is happening around them, At the same time they are great emulators without even uttering a word. If the parents and grandparents take the blessings of God the first thing in the morning, then the children of the house will follow suit. If the parents respect all people around them and are sensitive to animals and birds so also the children will learn. Thus teaching need not always be in words. The best way to inspire others is set a living example. In Arjuna's case Sri Krishna also gives the classic example of King Janaka who lived this art of karma yoga with such dedication that He became a role model for time immemorial. Practicing karma yoga alone was the secret to his spiritual growth and his success as a great king.





Gita Reflections

So, O Arjuna! you, who are a mighty warrior are a role model for all warriors and soldiers big and small. All such people look up to you, they aim to excel in their field just as you do. Thus set an example of a righteous kshatriya and perform your role as a warrior to the best of your ability, not for your own benefit but for the welfare of society, for the sake of your own dharma as a kshatriya. Because, just as you do so shall all people do, who are under your leadership and who look up to you as their Hero.





P.P. Gurudev
Swami Chinmayanandaji

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The Art Of Man Making
One Path-Two Names



THE ART OF MAN MAKING

A time was; why it is still with some of us, I feel, when with fanatical faith the pursuers of “wisdom through meditations” (Samkhya), and those who “performed actions without anxiety to enjoy the fruits thereof” (Yoga) quarrel with each other, The two clash in their approach to the path and here Krishna laughs at the hollow controversy and shows that they are, in fact, integral, that they are not incom-





The Art of Man Making

patible, contradictory paths, but Sannyasa and Yoga are complementary to each other.

With sharp satire and suppressed indignation, the Lord declares, 'A child, not the wise, will speak of knowledge (Samkhya) and performance of action (Yoga) as distinct. He who truly lives pursuing one, gains the rewards of both. A mature wise man who has read and reflected upon what the scriptures say cannot draw any distinction between "the renunciation of ego" (Sannyasa) and the "renunciation of desire" (Yoga). A true pandit, learned scholar of subtle reflections and independent right judgements will not see any contrariness or even any distinction between these two approaches. In

“Sanyas & Yoga are not totally distinct but are rather integral. Renunciation of ego and renunciation of desires go hand in hand..”





The Art of Man Making

fact, they are integral - they constitute one path with two names. Only those with immature understanding in their thoughtlessness will see any difference between these two royal paths for self-rediscovery.

Renunciation of “doership” is the Sankhyan way, and renunciation of “enjoyership” is the Yoga-way. Now Krishna stuns Arjuna with his declaration, “He who truly lives in one, gains the rewards of both”. This cannot be such a conundrum, after all, to those who have followed so far the psychological implications of these two paths.

By renouncing the vanity of enjoyership, Yoga leads a seeker to exhaust his sensual Vasanas for perus-





The Art of Man Making

ing happiness in the world of objects. And when Vasanas are reduced, the mind becomes more and more steady...when

“Yoga is renunciation of ‘enjoyership’, while Sanyas is renunciation of ‘doership’.”

the mind is steady it focuses its attention at the spring of all Awareness and thus realizes the Self. When all by itself the sense of “doership” ends, Sannyasa is achieved.

Thus Yoga is the means and Sankhya is the goal. Through renunciation of “enjoyership”, we arrive at the renunciation of “doership”. The limited ego ends - the experience of the effulgent Self fills the bosom with its enlightenment and its “peace that passeth all understanding”. Yoga leads to Sankhya : both are to be pursued serially : the royal path to Self-discovery starts as





The Art of Man Making

Yoga and fulfills as Sankhya. It is one path with two different names. Pursuing even one of them the seeker will come to gain the final reward - which is the one reward of both : self-liberation from the ego.

To elucidate this pointed assertion, Lord Krishna explains, *The plane of experience reached by the Gyan-yogis is also gained by the Karma-yogis. He who sees “knowledge” (Sankhya) and “performance of action” (Yoga) as one, he alone sees. These two are to be pursued as complementary to each other. Their pursuance ends in the liquidation of the ego. When the ego ends, desire to enjoy wanes. Where there is no ‘enjoyership’, truly there is no trace of ‘doership’. High school classes are different from college classes; yet, one who realizes them by pursuing school he reaches col-





The Art of Man Making

lege and becomes a degree-holder, he alone becomes educated.

“Repressions and suppressions muddy the clear waters of thoughts in us.”

There are no other theoretical proofs by which we can convince a seeker of truth of this statement. When the seeker diligently practices Yoga and comes to curb a little of his “sense of enjoyership”, his egocentric vanity of “doership” also weakens, the seeker experiences then a certain amount of joyous expansion in his Consciousness, and to him the significance of this statement becomes self-evident. Follow and reach the goal of both. Where Sankhyan’s reach, there Yogin’s arrive in time.

If thus the two are integral, each complementary to the other, why then did the Lord earlier insist so eloquently upon





The Art of Man Making

Karma Yoga - upon actions undertaken to fulfil one's obligatory duties, purely in the Yagna spirit? Why not we take to the path of Sankhya directly? Such doubts are cleared by the Geetacharya himself.

Lord Krishna explains, 'Renunciation of action is hard to achieve without performance of action. Purified by his devotion to Yoga, the man of meditation, ere long reaches Brahman. This is the reason why the Geeta advises the youth to take a stand in life and, hold on to an ideal, in a spirit of dedication, act to fulfil their duties in life. Without this discipline, the essential inhibitions in us cannot be emptied. So long as Vasanas exist in the personality, these powerful repressions and suppressions must burst forth, muddying the





The Art of Man Making

clear waters of thoughts in us. In the resulting chaos within, even the existing wisdom can easily get clouded and totally veiled from us. Karma-Yoga, service to society, in the right mental attitude of devotion and dedication to the ideal is an essential discipline in purifying the heart, in cultivating true culture and effective self-education.

“Sanyas is not possible for someone who cannot first become a Karma Yogi.”

Thus Yoga-discipline in life's activities makes any individual a fully integrated personality. Therefore, “renunciation of doership” (Sannyasa is hard to obtain for one who has not undergone the discipline of “renunciation of enjoyership” (Yoga). Once an individual practices sincerely the path of Karma-Yoga, through his unselfish acts of dedicated love to his fellow men and





The Art of Man Making

to his duties, he becomes fit to enter the path of meditation and such a meditator ere long gains the infinite awakening of the Supreme Brahman.

If the Karma-Yoga discipline is not lived by an individual for sufficiently long, for him, O mighty-armed soldier, please understand, Sannyasa (renunciation of the ego). is hard to achieve. To live in a spirit of dedication and to act in a loving Yagna spirit is the privilege of a fully grown man; an animal man will live but a selfish life of sense pleasures and aggrandizement. A fully blossomed man alone can seek to discover his divine stature and live its glory. Without Yoga, Sannyasa is indeed hard to gain. Serve man before you become fit to serve God.



Jivanmukta

Wandering In Himalayas

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Khocharnath contd...

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj



JIVANMUKTA

The lamasery of Khochranath appeared to be as beautiful as it was extensive. Without wasting time outside, we directly entered the inner apartments. There, in a vast, beautifully decorated hall, we saw the Lamas seated in two rows on thick, multicolored woolen carpets, facing each other and repeating their holy texts. Before them stood a huge image of Lord Buddha. After paying my respects to Him, I took my seat among the lamas, as desired by them. Though I was hungry and thirsty,





Jivannukta

I forgot all my woes at the sight of the holy figures of Buddha and other saints. As I sat listening to the chanting of holy texts, I entered into a state of samadhi. I remained in that state for a long time. Meanwhile, the Lamas had greeted us and comforted us with tea and food. We passed the intensely cold night in a vacant hut, in extreme discomfort for lack of extra clothing which had not yet been brought to us.

At night and in the morning we visited various holy spots in the monastery, under the guidance of the Lamas. We also paid homage to the various idols. From the Lamas, who knew a little Hindi, we learned the history of some of those idols.

I was filled with admiration for the quiet, peaceful life of the Lamas and their acts of self-denial. Such people who shun worldly pleasures and prosperity and spend their time in penance and solitude may appear as fools in the eyes of fools,





Jivannukta

but in people they are extremely fortunate men who have purpose in life. I still recollect vividly what a Western Scholar told me with great feeling when he visited me at Uttarkashi in the company of his wife. The substance of what he said in the course of a discussion on moral and spiritual topics was this:

“One of my chief objects in coming to India is to visit the world-famous, singularly holy Himalayas, and the great Mahatmas who live in them. Unique is the place the orientals hold in spiritual life. Beside their spiritual wealth, we Westerners are beggars. In our land, philosophers like Sankara are held in highest esteem. Our wise men are unanimous in their view that the people of the East who dive deep to pick up spiritual gems and enjoy them are the real men and women, while the people of the West are mere smatterers satisfied with superficialities.”





STORY

Section



PARTHASARATHY

The Pandavas had finished their 12 years of exile and 1 year of incognito (staying in disguise). When the Pandavas arrived to reclaim back their kingdom, Duryodhana refused to return back Indraprastha. A war between the Pandavas and Kauravas was inevitable. They both started mobilizing their army and forces, seeking help from different kings who were on their side. Finally, both Duryodhana and Arjuna decided to meet Krishna to seek His help. They both arrived at





Parthasarathy

Dwaraka. Duryodhana was the first to arrive and when he went to meet Krishna, Krishna was sleeping on His beautiful couch. There were asanas (seats) on either side along the length of the couch. Duryodhana who was so full of ego did not want to sit near the Lord's feet. He opted for the seat near the head of the couch and settled himself there. A few minutes later, Arjuna arrived. He saw Krishna resting, and though there was a seat at the foot of the couch, he preferred to stand near the Lord's feet. With folded hands, he too waited patiently for the Lord to wake up. When Krishna opened his eyes, He first saw Arjuna who was standing near His feet and asked the purpose of his visit. Before Arjuna could say anything, Duryodhana claimed that he was the first to arrive and Krishna should hear him first. Krishna was well aware that both of them had arrived to seek His help for the war. Krishna





Parthasarathy



told Duryodhana that since He had seen Arjuna first and as he was younger than Duryodhana, he would get the first chance. Krishna placed two options before them and they had to choose one of them. On one side would be Krishna's Narayani army consisting of 10,00,000 mighty warriors who would engage themselves in war, and on the other side would be Krishna Himself who would neither fight nor pick up any weapon. Since Arjuna was given the first choice, he chose the Lord to be on his side.

Duryodhana was very happy and thought Arjuna was foolish to have rejected such a huge and strong army. He asked for Krishna's Narayani army and the Lord agreed. Duryodhana got what he wanted and very happily left Krishna's palace. Krishna then turned to Arjuna and asked him why he had chosen





Parthasarathy

Him who would not engage Himself in the war and not the powerful Narayani army. Arjuna offered his devoted prostrations to the Lord and said that the mere presence of Lord Krishna on his side was enough for the Pandavas to win the battle. He humbly requested the Lord to be his charioteer and guide him along the path to success and victory. Lord Krishna smilingly assured him! Arjuna indeed had made the right choice!! Since the Lord was the SARATHI (Charioteer) of PARTHA (Arjuna), he came to be known as PARTHASARATHI.

In and through life's flow 'see' His Grace flooding all around you and His unseen hand ever supporting you. Make your life a celebration of His Presence. Let Him be the Parthasarathy of your life. - Swami Chinmayananda







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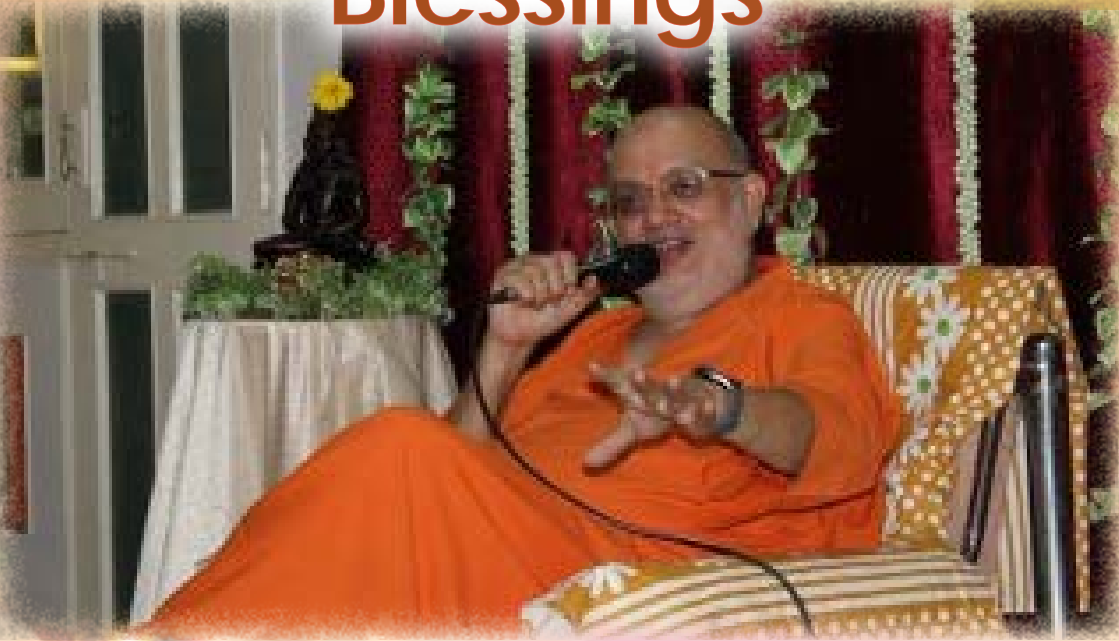




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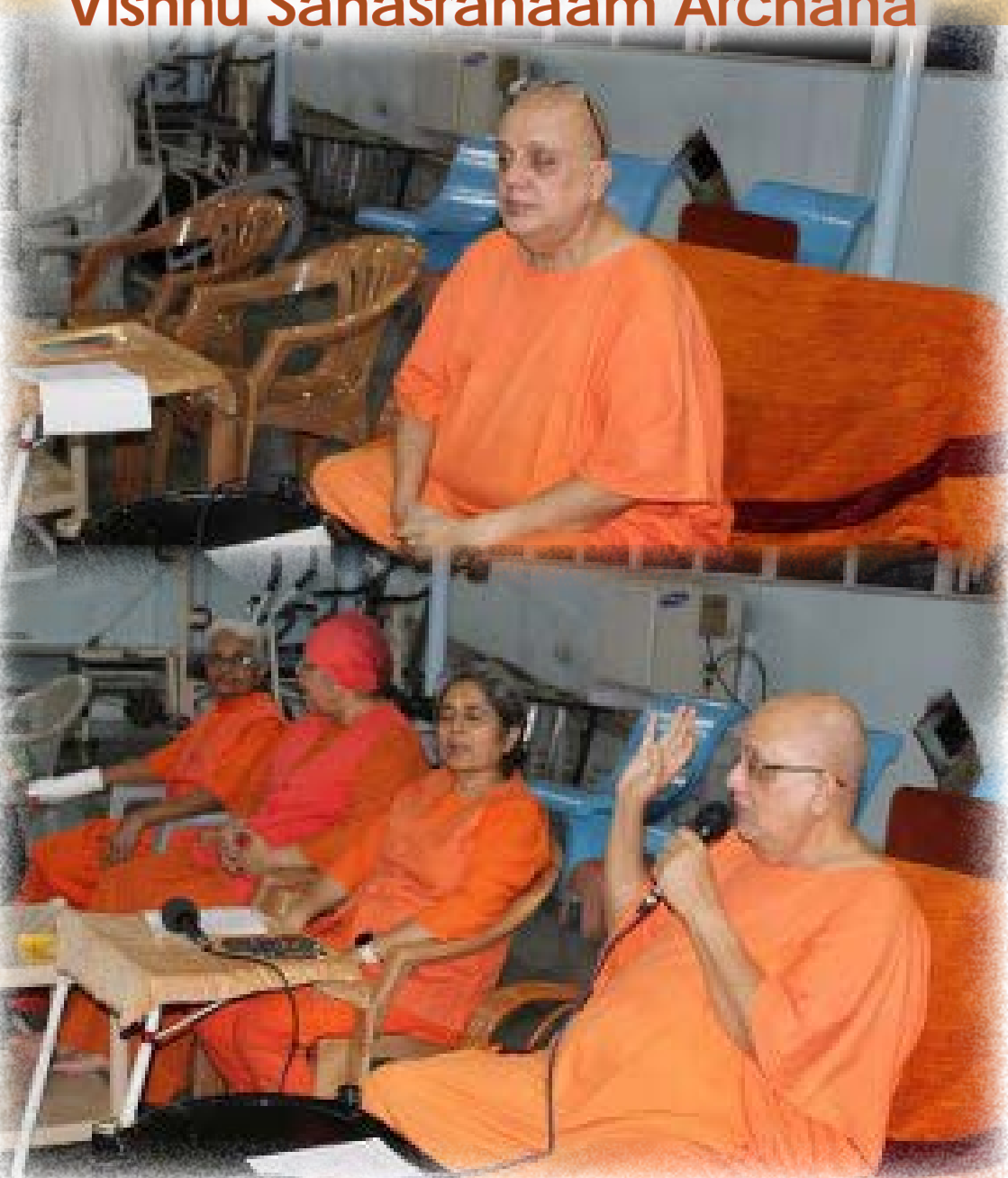




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Vishnu Sahasranaam Archana





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Janmashtami Celebrations





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Shravan Somvaar

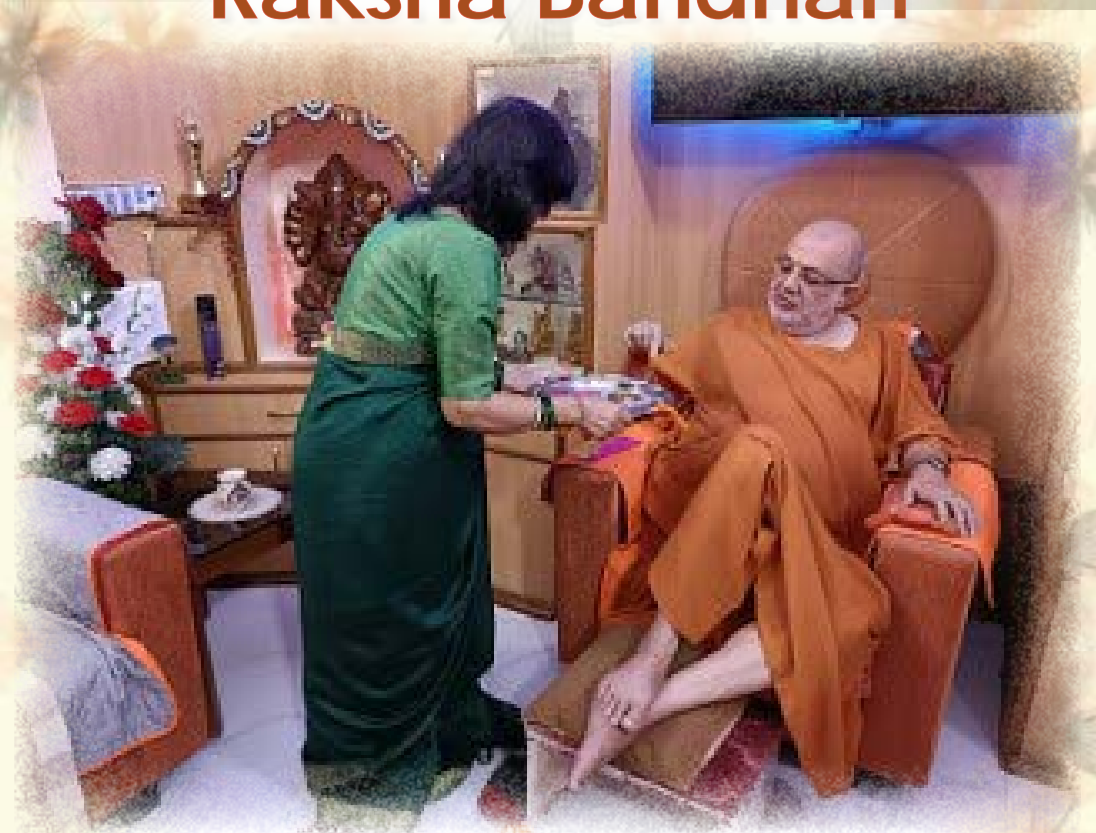




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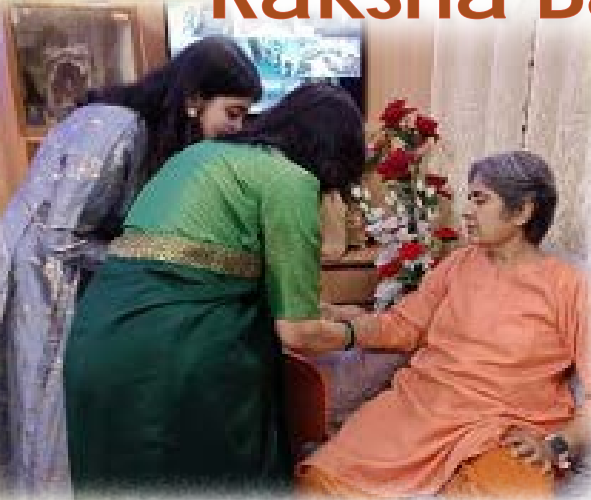




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